4: Joseph et al D, E-5 (1942-1943) 1949
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tions are now changing from social to legal, but in the more conservative western sections few, if any, family disputes are taken to court.

Not all activities among relatives are dictated by such sober considerations as economic necessity and family pride. The Papago are fond of visiting, and relatives are always welcome. The visitor is given a small gift of food to symbolize the host's happiness at his visit and the affection he bears him. In the old days it was inconceivable for one to visit an unrelated household. Today the men are freer to visit whomever they please, but if a women ventures to visit an unrelated friend, someone is likely to remark, "Why should she go down there? Hasn't she anything to do at home [i.e., in her own family]?" Now that children are forming close friendships outside the family, at school and later on jobs, this insularity is beginning to break down. Still—though some relatives are more compatible than others—hospitality is offered principally to the extended family.

Among the Catholic Papago the family group has been widened to include persons not necessarily related by blood—godparents. According to both Sonora and Roman Catholic teaching, a child must be sponsored in baptism by a godfather and a godmother. This requirement the Papago integrated with characteristic ease into their own social structure, and godparents are now part of the extended family. They pray at the child's bedside if he is critically ill, and, if he dies, they may prepare the body for burial. Not only are they responsible for seeing that the child has proper religious training; they also serve as secondary parents. If the child should be orphaned and no relatives can care for him, the godparents will take charge of him.

A warm and close relationship is established not only between the child and his godparents but also between the two families. Parents and godparents call each other *compahli* and *comahli*, from the Spanish *compadre* ("co-father") and *comadre* ("co-mother"). One pair of godparents serves for all the children of a family. If the godparents are man and wife, they will ask the parents of their godchildren to serve as sponsors for their own children. Children of both pairs call each other by the kin terms for older and younger siblings. The rights and obligations of relatives are extended to godparents and their children, but these extensions are not so vital a part of the family system as among the Arizona Yaqui, who have a similar arrangement.[10]

Today there is no wider kin group among the Papago than the extended

10. See Edward H. Spicer, *Pascua: A Yaqui Village in Arizona*, pp. 91–116. The extended family was almost nonexistent among the Yaqui in Arizona as a result of war, deportation, and emigration, and thus the ceremonial sponsors took the place of the extended family. With the Papago, among whom the extended family is strong, the ceremonial sponsorship is only an added security, and therefore is not the elaboration of the family system that it is among the Yaqui.